

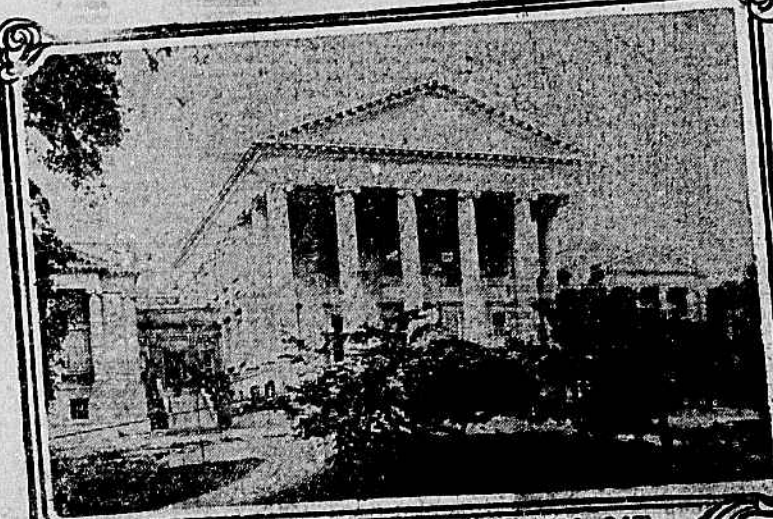


RICHMOND, VA., WEDNESDAY, OCTOBER 2, 1907.

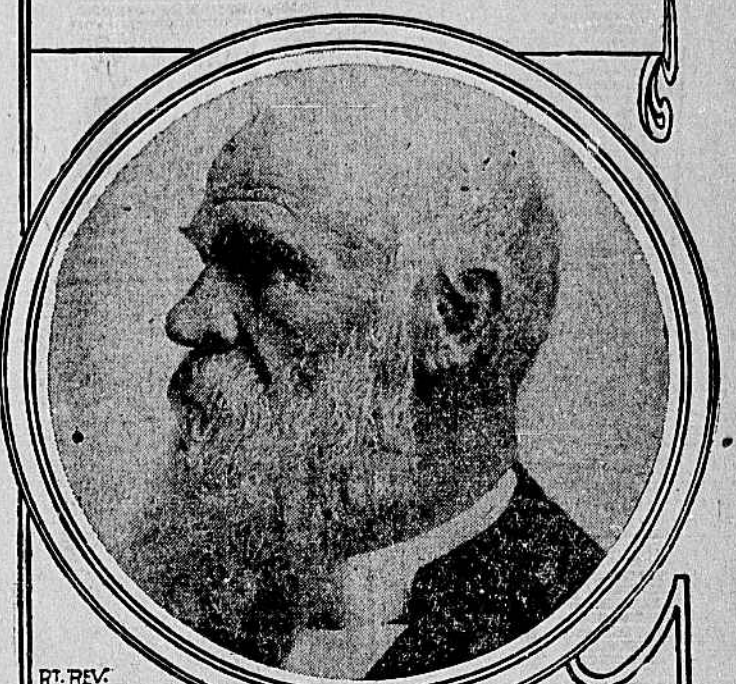
GREAT EPISCOPAL CONVENTION OPENS IN RICHMOND TO DAY



REV. A. GIBSON,
BISHOP OF VIRGINIA.



STATE CAPITOL WHERE BISHOPS
WILL SIT



REV.
D. STUTTLE
OF MISSOURI
PRESIDING BISHOP



ST. PAUL'S CHURCH WHERE DEPUTIES
WILL SIT

BY THE REV. JOHN KELLER,
Secretary of the Diocese of Newark.

ABOUT nine years ago, when the General Convention met in the city of Washington, the Churchmen's League of the District of Columbia invited the members of the convention to make a pilgrimage to Jamestown, the cradle of the American church. Accordingly, the invitation having been accepted with thanks, no session was held on Saturday, October 15th. On the way, the members who participated in the pilgrimage were recipients of the gracious hospitality of the churchmen and citizens of Richmond generally.

The General Convention meets this year for the forty-fifth time, counting two special and one adjourned meeting—eighteen times in the city of Philadelphia, thirteen times in New York City, three times in Baltimore, twice in Boston, once in Chicago, Cincinnati, Minneapolis, New Haven, San Francisco, Trenton and Washington, and Richmond in 1859. As this is the tercentennial of the planting of an English colony at Jamestown, it is also the 300th anniversary of the use of the Liturgy in the Church of England by one of the clergy of the Established Church. Hence it is most fitting that the sons and daughters of the American church should meet in solemn assembly for fervent prayer and high thanksgiving and devoted labor on the spot where the services of the church were first offered by Robert Hunt and his fellow-pilgrims. And so, too, it is most appropriate that the General Convention of 1907 should meet in the most convenient place near Jamestown for the work of deliberation and counsel.

closed doors. In 1847 an effort was made to provide that no diocese should have more than one representative in the House of Bishops, as the view prevailed that "the bishops sit, not as representatives of dioceses, but by virtue of their office." Hence bishops-conductor have seats and votes as well as their principals, as do also bishops having missionary jurisdictions. The deputations of one clergyman and one layman from each missionary district have seats and the privilege of debate, but not that of suffrage.

Organization.
In the House of Bishops the rule adopted in 1785 providing for the presidency according to seniority of consecration has changed, and "rotation, beginning from the North," substituted. The senior bishop, according to the time of consecration, was made the president of the House of Bishops and presiding bishop for all other council purposes by Rule of 1832. In the 1904 convention a modification of this rule was adopted.

The House of Clerical and Lay Deputies elect a president from the clergy in that chamber, a secretary and a treasurer.

The system of parliamentary practice is bicameral. The concurrence of both houses is necessary to the validity of any legislation. But the General Convention is different from the Congress of the United States in that its action is completed, there is no veto power. It is interesting to note that in 1789 a lay deputy from Virginia opposed a proposition which would have invested the House of Bishops with a full negative on the proceedings of the House of Deputies. The Eastern States, it was said, solicited the giving of the "absolute negative" to the House of Bishops, and in 1795 a pamphlet was circulated entitled "Strictures on the Love of Power in the Prelacy." An investigation was made, and one decision reached which established an important precedent, i. e., permission to place a "protest" on record was denied. Not until 1808 was the constitution amended so as to give an absolute negative to the House of Bishops, and there was now ratified (May, 1808), the long proposed amendment of the constitution annulling the provision by which four-fifths of the House of Clerical and Lay Deputies could accomplish a measure without the concurrence of the bishops. It is a curious fact that Bishop White, of Pennsylvania, feared that on account of peculiar circumstances he would be the only bishop present at the 1808 convention in Baltimore. In his memoirs he tells us that he determined, if no other bishop was present, to be the House of Bishops himself, so that the constitutional method of doing business might be carried out. In the 1856 House of Deputies a decision of the chair was made and sustained that a question lost by nonconcurrence of orders was not "determined in the negative," and could be presented essentially in an altered form. In connection with the signing of Dr. Hawley's testimonial in 1844 another important precedent was established that members might be excused from voting, but leave to have their reasons entered on the journal might not be granted.

Time of Meeting.
The commission changed its time of meeting at the meeting in 1804, epidemic diseases having prevailed in the



REV. A. W. INGRAM
LORD BISHOP
OF LONDON



REV. H. M. D. D.
PRESIDENT OF HOUSE OF DEPUTIES

BISHOP LAWRENCE
CHAIRMAN OF HOUSE OF BISHOPS

autumn for several successive years. The month of May was selected until 1828, when the convention assembled in November.

Since 1814 the Holy Communion has been the opening service in connection with the customary sermon. The program of closing exercises has been in use for 103 years. A Pastoral Letter was set forth by the bishops at the request of the House of Deputies in 1808; in 1814 the letters were ordered printed in the journal. At the 1844 convention a resolution appended to the report of the Committee on Expenses provided for the holding of the business sessions of the convention in a secular building. For the next session a place of meeting was provided in the New York University, but at the request of the bishops the session was continued in St. John's Chapel.

A significant declaration was made the two houses concurring, in 1814, "in regard to the identity of the body to which two names have been applied, 'The Protestant Episcopal Church in the United States of America' is the same body heretofore known in these States by the name of 'The Church of England,' the change of name, although not of religious principles, in doctrine, or in worship, or in discipline, being induced by the characteristic of the Church of England, supposing the independence of Christian churches, under the different sovereignties to which, respectively, their allegiance in civil concerns belongs." At the 1844 convention the correspondence between

the presiding bishop and the Archbishop of Canterbury, and other foreign prelates, was reported to the House of Bishops, and the letters from abroad are characterized as exhibiting "a spirit of truly Christian love," and the readiest mind to co-operate with this church in the maintenance of catholic unity, and of all necessary securities in reference to the passing and repassing of the clergy of the several churches for purposes of settlement."

His Grace, the Archbishop of Canterbury, invited "the bishops of the Reformed Church in visible communion with the United Church of England and Ireland," to meet for brotherly conference in the palace at Lambeth in September, 1857. At the General Convention in the following year the Bishop of Illinois introduced in the House of Bishops a preamble and resolutions, which, among other things, made mention of the fact that a majority of the bishops of the Anglican communion attended the conference, and the House of Clerical and Lay Deputies concurring, that this church, now represented in General Convention, does adopt the following resolutions:

Resolved, That this church records, with gratitude to Almighty God, the satisfaction and thankfulness with which it regards the solemn assembly of the bishops of the Anglican communion in the Lambeth conference. And we do cordially unite in the language and spirit of the "introduction" by which the deliberations of that body were prefaced.

We, bishops of Christ's Holy Catholic Church, in visible communion with the United Church of England and Ireland, professing the faith delivered to us in Holy Scripture, maintained by the primitive church, and by the fathers of the English Reformation, now assembled, by the good providence of God, at the archiepiscopal palace of Lambeth, under the presidency of the primate of all England, desire: First, to give hearty thanks to Almighty God for having thus brought us together for common councils and united worship; secondly, we desire to express our deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfillment of the prayer of our Lord, "that all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me"; and, lastly, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the faith in its purity and integrity, as taught in the Holy Scriptures, held by the primitive church, summed up in the Creeds, and affirmed by the undisputed general councils, and by drawing each of us closer to our common Lord, by giving ourselves to much prayer, and intercession, by the cultivation of a spirit of charity, and a love of the Lord's appearing.

Most Reverend Francis Tuford, D. D., preached the opening sermon of the convention of 1865 in St. Andrew's Church, Philadelphia. In 1871 there was a notable attendance of English clergy at the General Convention before the opening sermon was preached by the Bishop of Virginia in Emmanuel Church, Baltimore. The Lord Bishop of Lichfield, Dr. Selwyn the Bishop of Nassau, Dr. Venables, and the Dean of Chester, Dr. Howson, with other clergy of the English and Colonial churches, were present. Visiting prelates and other clergy from across the Atlantic and the Dominion of Canada are expected at each successive convention. The Boston convention in 1904 received His Grace, the Archbishop of Canterbury, Primate of all England, with tokens of great satisfaction and profound reverence. Other bishops from England and Canada also attended the session. And now in this year of grace comes His Lordship, the Bishop of London, lineal descendant of him, under whose episcopal care the church in this land prospered from the days of 1607 in Jamestown until political conditions made such fostering care to be quite impossible. His visit to the great gathering of representative clergy and laity in convention assembled in this tercentennial year of the establishment of the liturgy, doctrine and ministry of the church on these shores shall not only quicken memory, but shall also vivify the bonds of church fellowship with men across the sea, yet who are of the household of faith. For it must be remembered that nearly 2,000 ministers in English orders had labored on the American continent since its earliest attempted settlement up to the close of the Revolutionary War.

In the Early Days.
In 1792, after making every allowance, there could not have been more than 200 on the first general clergy list. The report on the State of the Church, now first presented, was encouraging, save so far as the Southern States were concerned. In Maryland the church was "still in a deplorable condition." In Virginia there was "danger of her total ruin." New life appeared at the outset of the 1814 convention, "for both South Carolina and Virginia were represented." In a majority of the dioceses the report of the State of the Church was encouraging. But in Delaware the condition was "truly distressing and the prospect gloomy." In Maryland the church still continued "in a state of depression." In Virginia she had "fallen into a deplorable condition." "In many places her ministers had 'thrown off their sacred profession,' her liturgy 'was either contemned or unknown,' 'her sanctuaries desolate,' 'spacious temples, venerable in their dilapidation and ruins,' were 'now the habitations of the wild beasts of the forest.'" At this convention triennial reports were recommended for the use of the Committee on the State of the Church to be prepared by the ecclesiastical authority of each diocese prior to the meeting of the General Convention.

At the next session it was reported that nineteen parishes had been organized in the State of Ohio, and the state of the church in every diocese, save Delaware, was deemed to be full of encouragement. The clergy list specified the age of one clergyman in Virginia as 100 years; the whole number of clergy is given as 252. The 1820 report stated that there were over 300 names recorded, and that the church was now rapidly extending. Hopeful signs were found and noticed in a similar report at the convention of 1829. In 1844 Bishop Burgess characterized the session of that year "as the busiest and the most exciting of all our General Conventions."

The Committee on the State of the Church in 1862 reported "an increased attention to the subject of Christian education. In the House of Bishops two drafts of the Pastoral Letter were presented, that adopted being the one prepared by the Bishop of Ohio, who presided on the occasion of its delivery."

The Meeting Here.
The Richmond convention of nearly a half century ago was a memorable one in the annals of missionary activities. The General Convention met in St. Paul's Church from the 5th to the 22d of October. The Bishop of Virginia presided in the House of Bishops. The episcopate of the American church was made coextensive with the boundaries of the United States by the election of the Rev. Dr. Joseph Cruikshank Talbot as Missionary Bishop of Nebraska and the Northwest, and the Rev. Dr. Henry Champlin Lay to the Missionary Episcopate of the South-west. When it was realized that the church had filled the land from shore to shore, the vast assembly of deputies and visitors sang the "Gloria in Excelsis." Dr. Lay, who afterward was Bishop of Easton, Md., was consecrated October 25, 1858, and Dr. Talbot February 15, 1860. Stress was laid by the convention on the duty of every member of the church to consecrate a

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